

October 23, 1977 Satsaṅga with Baba Hari Dass and the Hanuman Fellowship

Edit notes: The following was typed from notes handwritten at the time of the darśana. Q denotes a question. B indicates what Babaji wrote on his chalkboard, as read by the reader, and then as heard and noted by someone present. R is comments likely of the chalkboard reader. Comments in square brackets are generally those of the typist. There was editing for format and IAST transliteration of Sanskrit terms.

[Missed earlier questions]

B: The mind works two ways. It can trap and it can take out of the trap. It is the main instrument in our life in the world, in pravṛtti and in nivṛtti.

B: There are evil things called ghosts. They don't have separate existence, but are formed by our anger, etc. and remain in the ether, unliberated.

Q: Fear of God.....

B: We are always afraid of a power which is above us in our social and spiritual lives. We don't have any control over ourselves. We don't know who is controlling us. We assume there is a superpower, so automatically we are afraid. That fear comes only when we have an idea that there is some power over us. Those who don't know about it are afraid of other things and don't try to get out from that fear.

B: Bodily shaking in meditation comes from energy's being excited. It can cause visions, light, sound. Energies normally in equilibrium get disturbed. Indicative of right effort of meditation, but should stop to get into higher stages.

Q: Mahalila.....

B: Is used in different ways. Mahā = greatest. Līla = play. When Śiva and Śakti, consciousness and matter, play together, it causes evolution and that is called mahālīla.

B: One geographical place is not suitable for everyone because our body humors are different, or for every kind of yoga. For Śiva energy, mountains which are pointed. For Śakti energy, mountains which are rounded. For nāda yoga or laya yoga, valleys.

Q: Puruṣa is a light, becomes a witness.

B: We call it ātman or Self. What is the source of outer light? The same. The Self has enveloped us, outside and inside. The creation outside is no different from our own body.

B: Bhramarī is one of the methods of nāda yoga. Sit quietly and concentrate on the sound inside the head. It is the purest form of sound when in mūlādhāra, without any qualities or guṇas. When polluted by rajas and tamas, it starts rising up. When it reaches svādhiṣṭhāna, it is called praśānti and when tamas increases, it reaches anāhata and is called the unstruck sound. When nerves are purified, we hear this. Object of nāda yoga is

to dissolve mind in parānāda. Complete enlightenment. Ringing in our ears from strong medicine is a less subtle sound than what one hears from concentration.

B: Kali-yuga fixed the right age for a man to die at 100. Likewise the planets have fixed ages. I don't see any symptoms of this part...

R: ... of America

B: ... disappearing for hundreds of years.

Q: Is there a yoga which concentrates on emotion, on the heart?

B: Tantra deals with emotions. A positive emotion can be an object of meditation.

B: Ājñā cakra is the seat of manas, which controls the senses and identifies with the outer world through the senses. Ājñā is called Śiva natra. When it is opened, a person can get all the powers associated with the tanmātras.

R: ... subtle senses.

B: It opens when one gets samādhi.

[Might Babaji have said Śiva mātra instead?]

B: Metals and gems are intuned with planets. If a person has a bad influence from one of the planets and wears metal...

R: ... jewelry

B: ... associated with that planet, it can block the flow of energy.

B: Emotions are based on body humors. If a person has one kind of emotion, it indicates a certain humor. The right kind of prāṇāyāma for one's humor can help one's meditation.

B: The result of the peace due to no thoughts is the attainment of knowledge. Though it seems that emotions and creativity stop at that moment, in fact it develops it afterward.

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